

ORIGINAL

POEMS

ON

VARIOUS SUBJECTS.

By DAVID LOVE.



LONDON:

PRINTED FOR THE AUTHOR.

1791

---

## CHRISTIAN READER.

**M**OST of these Poems I composed in my youth for my own amusement, and after I was disabled from work; Some of my well-wishers advised me to print them for my living. As I never intended them for the press, at first I refused: thinking them so mean and imperfect, not fit to be seen by those who were better learnt than myself; but when I corrected them, finding they were sound, and agreeable to Scriptures of truth. I did let them go at a venture. They have been printed six times, and generally approved by the commonality. Yet I am well assured there are many grammatical errors therein; but I cannot mend them. As I got only eleven months at School, I was not taught Grammar. If I have any gift in poetry I received it from Nature. Whatever is defective by misplaced words, or unpolished verse. I humbly hope the learned will not censure; as I used my utmost efforts to make it intelligible.

This book may be useful for children to learn and to such as are unacquainted with learned words and have not Dictionaries to explain them, for when they read books which are wrote by learned Authors, they are at a loss to know the meaning therefore they must remain unsatisfied. The learned can understand books that are wrote in a plain, simple, and easy manner; when the illiterate cannot books of learned men.

Authors,



Authors, who have great learning, a fine genius, lofty, and sublime Sentiments do very much please the quality, and men of literature ; but people of common learning can receive little or no advantage from such books. Learning is arrived to great perfection at present, and each one strives to excel ; whether they are casting the net for precious souls, or fishing for applause I will not say : but a tree is known by its fruit. When we see them humble, charitable, and exemplary in their lives, we say they are good-men : but to their own master they stand or fall.

Learned men ought to study the good of the poor, as well as the rich ; the poor are more numerous, and their souls of as much value, why then should they be rejected for their poverty : and the rich courted for their yellow earth, and gay cloathing, by adressing them with learned words only to display your abilities ?

If we were on a death-bed, and addressed by a man of great learning with painted words adorned with all the art of Rhetoric, Logic and Philosophy. And if another should declare to us in a plain, and easy manner, glad tidings of peace and pardon to our souls, which of these would be most salutary ? Such as the latter we have need of daily for we are dying mortals, and may be called off the stage in a moment, to receive the due reward of all our deeds, whether they have been good or evil.

What am I the better for knowing all things done, and transacted throughout the universe ? and should also know all the planetary system :

and



and talk very learnedly about them, if I be ignorant of the Author, and first Cause of all.

A true and saving Knowledge of the Scriptures, and of our own desperate wicked Heart by our apostacy from God, and to know the true method of our Salvation, is far preferable to worldly wisdom. *The fear of the Lord is the beginning of true wisdom, and to depart from evil is understanding.*

Learning is not necessary to salvation, had it been so our blessed Lord, from whom all good learning proceedeth, would have preached to the people, and taught them in a magnific strain; but on the contrary he spake with the greatest simplicity, as every one who read the Evangelists, may perceive; and his Apostles wrote and spake in the same manner.

Paul was a man of literature: yet he declares that his preaching was not with enticing words of of man's wisdom; but in demonstration, of the Spirit and with power! Read the 1st Chapter of I Cor. from the 17th Verse to the end. And also the 2d Chap. of the same Epistle throughout, there you will see the difference between Spiritual, and Carnal Wisdom: and his great simplicity in preaching the word of God.

That this Book (which is wrote in a simple manner) may be useful to every one, into whose hands it may fall, and that all may receive the Wisdom that cometh from above, which alone will make you wise unto Salvation, is and shall be the prayer of

Your Soul's well wisher,

DAVID LOVE



ON

## The CREATION.

---

**T**HE Lord did give all nature birth,  
To celebrate his praise with mirth,  
Birds, woods and hills his praise proclaim,  
And hail their Great Creator's Name.  
The Great Jehovah made the light  
When all was an eternal night;  
The glorious light he called day,  
Which gloomy darkness chas'd away.  
His pow'r, unbounded and divine,  
Did cause the glorious sun to shine;  
Whose light and heat diffusive spread  
Give life to vegetation dead,  
His rays are universal known  
Throughout our globe so oft has gone.  
Some hundred times he does appear  
In most parts of the earth each year.  
The moon, whose light is from the sun,  
Her monthly course has ever run;  
First new, then full, last old, and even  
The lowest planet of the seven.

The

The sparkling stars so clear and bright  
They do befriend us in the night  
When the pale moon withdraws her light. }  
These heavenly bodies God did plan  
To be subservient unto man,  
And that he might his pow'r display,  
Caus'd them to rule each night and day;  
God, in his holy wise designs,  
Made them for seasons and for signs:  
Dividing years, each month and day,  
That reg'lar time might glide away.

God made the earth and all the seas,  
Grass, herbs and plants, and fruitful trees;  
The same by him pronounced good,  
And at his word most firm they stood.  
The earth he deck'd with leaves and flow'rs,  
Refreshing them with dews and show'rs;  
Their fragrancy do sweetly smell  
That man in healthful air might dwell.  
Herbs of various virtues gave  
The life of man from ills to save,  
To remove sickness and give health,  
And cause them to abound in wealth.  
Cattle and sheep and fowls for food,  
Withholding nothing that is good.  
Thus every want is well supply'd,  
What nature craves is not deny'd.

God did the spacious earth adorn  
With grass, and trees, and plants, and corn;  
And all these vegetives produce  
Effects congenial to our use.

Also

Also the seas with fish are stor'd  
Which were created by the Lord,  
All for the use of man, that he  
His Maker's goodness still might see.  
Thus all the earth, the sea and air  
Food, both for man and beast, prepare :  
All by Jehovah's bounty live,  
Who with a lib'ral hand doth give.

That piece of the creation, MAN,  
The blessed Trinity did plan ;  
'Let us,' said they, 'make him complete  
'In our own Image, for 'tis meet  
'Since now the earth's with plenty stor'd,  
'There should be man to praise the Lord.'  
When God them made, he did them bless,  
And said, 'Be fruitful and increase,'  
And have dominion over all  
The living creatures, great and small.

God, in six days, his works did make,  
And on the seventh rest did take :  
Then he did sanctify the same  
To be kept holy to his name.

Lord ! all thy works proclaim thy praise  
And shew thee just in all thy ways,  
And holy in thy works each one  
Which by thy mighty power was done.



## The Fall of Man.

---

God formed man out of the dust,  
And with the Garden did him trust;  
The fruit unto him was all free  
But that of the forbidden tree.  
Not long had he received life,  
When from his rib he got a wife;  
To be an help meet for him than  
And called woman by the man,  
Happy they were in innocence,  
Till by their fall they gave offence,  
By eating the forbidden Fruit:  
Of every Sin this was the Root.  
Man having in his hands got all,  
Freedom of Will to stand or fall,  
With promised Life if he obey'd;  
And Death if in the least he stray'd  
But man in honor dwelt not long,  
'Altho' his strength was firm and strong,  
He to temptation soon gave way!  
A victim fell to Satan's prey.  
The Cherubims, and Seraphims,  
Angels, Arch-angels, by their Names  
God call'd; when first they were Create  
And placed in that happy state:

There

These glorious Spirits round the Throne,  
 Were pure, and holy every one,  
 Till by their pride some did rebell  
 And were thrust headlong down to hell,  
 These fallen Angels cru'l and fierce  
 Traversing through the Universe,  
 In search of prey for to devour  
 Exerting all their skill and power;  
 They knew they could not be forgiven,  
 After they were thrust out of Heaven;  
 This aggravates their hellish spite  
 And evil unto God requite,  
 They set themselves to be his foes  
 With cursed hatred him oppose:  
 And therefore they do all they can  
 To ruin his blest creature MAN.  
 When they the vast expanse had trod,  
 At last they light on man's abode;  
 Wondering no doubt to see such bliss,  
 Between this pair in Paradise!  
 But fearing they would them affright  
 If they appeared in their sight  
 In form so ugly, therefore one  
 Assumes a Serpent's form alone;  
 Advantage takes of mother Eve  
 And with his wiles doth her deceive!  
 "Yea, hath God said indeed, that ye  
 "Shall not eat fruit of every tree?"  
 Eve said, of every tree but one  
 We may eat freely, but upon

The

The pain of death we must not touch.  
 The Serpent said that is not much,  
 Ye shall not die for God doth know  
 Upon the day ye eat, he'll show  
 How ye will know both ill, and good,  
 By eating this delicious food!

Eve by her talking with the Devil  
 Brought on posterity all evil.

And by aspiring to be Gods  
 Hath brought upon us heavy loads:

For when the Woman once did see,  
 The fruit was good upon the tree;

To be desired to make one wise,  
 She did believe the Serpent's lies,

She took the fruit, did eat, and gave,  
 Her husband. Thus came death and the grave.

Immediately their wretched eyes  
 Were open'd to their great surprise

So that their nakedness, they knew,  
 And fig-leaves did together sew;

Then aprons, to themselves provide,  
 And now their shame they strive to hide;

God's awful voice with grief they hear,  
 Which caused them to dread and fear,

And they among the trees did run  
 The presence of the Lord to shun!

But God said unto Adam, where  
 Art thou? the object of my care,

In Paradise, I did thee place,  
 Where thou might'st be in perfect peace!

Then



Then unto God, lost Adam said  
 I heard thy voice, and was afraid  
 Naked I was, and saw my shame  
 And sought to hide me for the same.  
 God said, who told this truth to thee,  
 And hast thou eaten of the tree,  
 Of which I gave thee a command  
 That thou should'st not Put forth thy hand?  
 Nor eat at all, lest thou should'st die,  
 I've said the word and, cannot lie.  
 Thus being naked to their shame,  
 Adam, on Eve, laid all the blame.  
 The woman that thou gavest me  
 I got from her fruit of the tree.  
 The woman on the serpent laid  
 The blame, and unto God she said  
 The serpent me beguil'd, and I  
 Did eat, 'tis just therefore we die.  
 Unto the serpent, God did say  
 Since thou of man hast made thy prey  
 Thou shalt be curled above all  
 Reptiles that on the earth, doth crawl  
 Upon thy belly thou shalt go  
 Dust of the earth shalt eat also.

To Eve he said, I'll multiply  
 Thy sorrows, yea with pain thou'lt cry  
 In child-birth, and thy fond desire  
 Shall be unto thy children's Sire.  
 And over thee he shall bear rule,  
 But not with rigour fierce or cruel:

Yet

Yet nevertheless the woman's Seed,  
 Shall surely bruise the serpent's head;  
 Yea pangs of sorrow thou shalt feel,  
 The serpent too shall bruise thy heel.

Now Adam since thou hast giv'n ear  
 Unto thy wife, the ground shall bear  
 Both thorns and thistles, and in woe  
 Thy days shalt spend and labour know,  
 Yea by thy sweat shalt earn thy bread,  
 Till thou returnst unto the dead!  
 For dust thou art, and unto dust  
 Return again thou shortly must.  
 Thus did they see unto their cost  
 Their evil, and the good they lost.  
 From Eden's Garden, they are expel'd  
 With grief and sorrow they are fill'd.  
 Two Cherubims then placed were  
 To keep the tree of life with care,  
 Their flaming Swords turn'd every way,  
 That none may eat by night or day!

---

### Man's Recovery.

Now God did not cast off in wrath,  
 His Creature that was doom'd to death:  
 Nor utterly did him abhor  
 But in great mercy did restore.

From vast Eternity he saw  
 Man would rebel, and break his law.  
 But loves decrees were still unknown  
 To the bright Seraphs round the throne  
 Angels were witness when we fell,  
 And own'd our due was deepest hell.  
 Nor could their most exalted mind  
 For man, lost man recovery find:  
 Tho' love and pity each inflame,  
 Yet zeal for their Creator's name  
 Inspires their breast's---they wait the nod  
 To drive man from his blest abode!  
 When thus the Eternal Father spoke!  
 And the long awful silence broke!  
 Which of my sons will now become  
 Incarnate, and endure man's doom.  
 To mercy I am still inclin'd,  
 But who will satisfaction find  
 Unto my Law, as Justice pleads  
 For Vengeance on their guilty heads,  
 But ah! not all the heavenly Host  
 Could man deliver that was lost.  
 When lo! from the Eternal Throne!  
 Bespoke the Father's only Son.  
 " Behold he cries! I freely come  
 " To endure the sinner's heavy doom  
 " Thy holy Law for them to 'bey,  
 " And the demands of Justice pay  
 " I stand engaged to fulfil  
 " Thy deep Decrees, perform thy will

B

"By



" By dying, and obeying, save;  
 " Repenting rebels from the grave!  
 " From all their guilt purg'd by my blood  
 " They shall adore a pard'ning God.  
 " Cloth'd in my righteousness, again  
 " They shall appear without a stain"  
 'Tis done (the heavenly Father said,  
 Adoring Angels bow'd the head)  
 'Tis done (with pleasure in his eye)  
 And smiling laid the thunder by!  
 " Dear son, the ransom I receive:  
 " And guilty man again shall live,  
 " Thou shalt restore my holy law,  
 " And rebels to subjection draw.  
 " My Covenant established  
 " Shall be with thee their King and head,  
 " Thou'lt be their surety, all my ire  
 " Shall on thee kindle as a fire,  
 " My burnnig wrath thou'lt pacify  
 " When thou shalt be in agony,  
 " The travel of thy soul thou'lt see  
 " And set my chosen People free."  
 Thus said, from the ethereal throng,  
 Burst a loud peal of heav'nly song  
 With love, with wonder, and with joy  
 They shout at man's recovery.  
 But in what strains should saints rehearse?  
 Such matchless wisdom, love, and grace  
 For them display'd--still nobler songs  
 Should flow from the redeemed's tongues

Wisdom

## LOVE'S POEMS.

1

Wisdom, and mercy forms the plan  
Love, executes what these began.  
And the blest Spirit he applies,  
The purchase of Christ's agonies  
Oh! for this love, let every power  
With joy unspeakable adore!  
Glory to the united Three,  
Through time, and to Eternity.

---

## Preservation.

BY GOD'S PROVIDENCE.

GOD's providence doth all preserve,  
Yea, we may daily this observe  
Nothing such as blind fate there be;  
To this all sound Divines agree.  
Into the lap the lot is cast  
But God disposed what is past;  
Yea present and to come discern,  
Make rich and poor, all things govern.  
God's providence is every where,  
In all the earth, the sea, and air:  
In spite of foes, and Satan's rage  
He for our safety doth engage.  
God raiseth men of low degree,  
Those bound in prison, doth set free.

And

And men of might he bringeth down,  
If he but once upon them frown  
He over-ruleth all affairs  
Nor can vile men by crafty snares  
Make void or frustrate his Decrees,  
He all their secret actions sees.  
God's providence doth reach afar  
Through kingdoms great, in peace or war.  
Success in battle, victory  
Is by the arm of God most high;  
Deliverance from danger hence,  
Is by Jehovah's Providence.  
It is by his Almighty pow'r,  
We are preserved ev'ry hour;  
God's providence is in the deep  
And ships from sinking he doth keep  
When they are tossed mountains high  
And over foaming billows fly.  
Jehovah's wonders manifold,  
Sailors do in the deep behold;  
Yet they in all their exigence,  
Are saved by God's providence.  
He's kind to th' evil and unjust,  
When they in God do put no trust;  
Giving them raiment, food, and health,  
And plenteously encrease their wealth,  
They do not think their affluence  
Is given to them by Providence,  
But that their labour, or their skill  
Procure their store, and garners full

The



The wise, and prudent man of sense  
Ascribe all to God's providence:  
Giving to him alone the praise  
And in his fear do live always.  
God doth a special favour bear  
Unto all those that him do fear,  
He is their sure defence, and stay  
Angels guard them both night and day  
God in his bottle puts their tears,  
Shields them in danger, and their fears:  
Turns into gladness, till at length,  
Through weakness, they increase in strength.  
Yea God knows his own children's need,  
From his alms-basket doth them feed,  
And when they here no longer live  
A kingdom to them he doth give.  
Our very hairs are numbered all,  
That not so much as one can fall,  
When providence doth reach our hairs:  
We should not be so fill'd with cares.  
The sparrow, and the birds of prey  
Are fed by providence each day,  
The pismire, and the least of things.  
Live by the Lord, the King of Kings!  
The raven, that will hardly feed  
Her young, yet she did fly with speed  
And brought Elijah, bread, and flesh  
Each morn, and even' him to refresh.  
Now since we see that providence  
Preserveth all, then learn from hence

To

To trust in God, for the supply  
 Of all our wants continually.  
 Think not too much, what shall we eat?  
 Nor murmur at an adverse state,  
 But patiently the same endure  
 God's mercies are for ever sure  
 Why take we thought for clothing so?  
 The lillies of the field that grow,  
 They toil not, neither do they spin  
 Nor are they planted or hedg'd in.  
 The great, and wise king Solomon,  
 Was not so glorious on his throne.  
 Wherefore if God so clothe the grass  
 And it adorns in gaudy dress:  
 He surely then will clothe them all  
 Who on his holy name do call.  
 Our heavenly Father knows our need,  
 And also will us clothe and feed,  
 Then first of all let us seek heaven,  
 The same to us shall all be given.

---

## A REVIEW of a SPRING

### Morning.

**A**WAKE rouse up thy drowly eyes,  
 The morning light doth spring;  
 The feathered tribes do mount the skies,  
 Their Maker's praise to sing:

The

The Linnet, Lark, and Nightingale,  
Make all the wood to ring;  
Each morn not one of them do fail,  
Their chearful note to sing.  
The earth most healthful is and green,  
In the sweet month of May,  
The fields are lovely to be seen;  
While birds sing on each spray.  
If notes of birds do charm the ear  
How sweet the songs above?  
Which Saints, and Angels ever hear  
Sung to the God of love!  
The Earth, O Lord thou dost renew.  
And richly doth it dress,  
Thou givest us both rain, and dew,  
For corn, plants trees and grafs.  
Thou also dek'st the earth with flowers,  
Which give a fragrant smell.  
'Mongst pleasant groves, and shady bowers  
'Tis healthful now to dwell.  
This morn of spring the sun doth rise  
With his all-cheering ray,  
And runs his race in yonder skies,  
Until he close the day.  
So may we rise our race to run,  
While in our spring of youth;  
And always vice, and folly shun,  
To tread the path of truth.  
The eather's blue, the morning's fine  
All Nature now looks gay

The



The Sun mounts up, and clearly shines  
And doth his heat display.  
O Sun of righteousness arise !  
With healing in thy wings ;  
Enlighten our benighted eyes,  
With light the Gospel bring ;  
And cause thy Gospel light to shine  
Where it is dark as night ;  
And let them see thy power divine,  
Shew them thy strength, and might  
Let nations great be born to thee,  
Through All the Earth, abroad,  
That they may all thy glory see,  
And praise the name of God !  
Thy knowledge let be on the Earth,  
As waters fill the Sea !  
Then we shall sing with joy and mirth  
And thanks ascribe to thee.  
Delightful are these purling streams,  
Which here do smoothly run ;  
While I sit basking in the beams  
Of this bright morning Sun.  
Yet much more pure that River is  
Which flows before the Throne  
Where Christ the Sun of Righteousness  
Enlighten his Saints each one !  
Should I now drink these waters here,  
My thirst would still remain :  
But those above will saints so cheer,  
They'll never thirst again.

If

LOVES POEMS.

29

If that the work of Nature is  
 So glorious to behold :  
 How much more beautiful the place,  
 Whose streets are paved with gold,  
 That heavenly Temple far outshines  
 The richest places all !  
 So much as a mean cot declines  
 From that of a rich hall.  
 Yea Solomon that mighty King,  
 Who did the Temple build ;  
 With all the riches he did bring  
 Did not such beauty yeild.  
 Yea the resemblance is but faint,  
 Though nearest it doth come :  
 Yet such a place has every saint,  
 For their eternal home.  
 The Husband-man the ground prepares,  
 The seed therein to sow :  
 But God, to us his bounty shares  
 By making it to grow.  
 My barren heart prepare, O Lord,  
 And bless the outward means ;  
 The blood of the eternal Word !  
 Alone will only cleanse.  
 The Plough rips up each noxious weed,  
 And ope' the fertile ground :  
 From whence the staff of bread proceed  
 Where plenty do abound.  
 Lord molify our hearts of stone,  
 And for thyself us frame :  
 Then in thy strength we shall go on,  
 And glorify thy Name.

The

The Husband-man doth sow in hope,  
And waiteth for the rain ;  
In expectation of a crop,  
For all his toil and pain.  
Though in this Vale of misery,  
We sigh, and sow in tears :  
Yet God will hear us when we cry,  
And banish all our fears.  
All those that sow in tears shall reap,  
In joy abundantly ;  
Upon their head thou'lt blessings heap,  
Which shall them satisfy.  
He that doth weeping bear his seed,  
Will surely come again,  
With great rejoicing indeed,  
And will his sheaves obtain.  
If that the Husband-man neglect,  
The season of his seed ;  
A crop he never must expect,  
To serve him in his need :  
So if we indolent remain,  
Under the means of grace :  
How can we in the end obtain,  
The fruits of joy, and peace.  
Or if the seed uncov'ed lie,  
It surely would decay ;  
Or winged fowls together fly  
And carry it away.  
So if the Word we do not hide,  
Into our heart by prayer :  
Satan will tempt us to backslide,  
Then drive us to despair.



The seed when sown doth quickly die,  
Then it doth spring again,  
Into a stalk and gradually

Ripes with the Sun and Rain.  
So shall we die, and into dust  
Our bodies turn'd shall be  
But shortly rise again we must  
And live eternally.

How beautiful these Gardens here,  
Which planted are by art,  
A pleasant prospect now appear,  
Inclosed every part.

This bears a faint resemblance,  
Of Eden's Garden, where  
Our Parents fell, and gave offence,  
When first a happy pair.

It was by touching of a tree,  
Brought sorrow, death, and pain,  
So on a tree Christ died to be  
Our life, and peace regain.

Unto our Parents fruit was sweet,  
When they at first did eat.

But Jesus found its bitter dregs,  
When drops of blood he sweat !

If blossoms are not on a tree,  
Fruit on it will be none,

But if it full of blossoms be  
Fruit we expect thereon.

So if a man no good works do,  
He has not saving faith ;

But if he doth his good works shew,  
We judge him as he saith.

Yet

Yet one may have an outward shew  
And here, with Saints unite;  
And flourish fair to human view  
A painted Hypocrite.

Yet other trees are to be found,  
That flourish not at all,

But grow, and only 'cumber ground,  
Till they be cut, and fall

O gracious God, cause me to bring  
Forth fruits of holiness:

Then evermore I'll joyful sing  
Of Jesus's righteousness.



F I N I S.

7